Ghair Muqallideen Ulama, Saudiya Ke Salafi Ulama Ke Fatwe TAQLEED Ke JAIZ Honepar

JANUARY 24, 2015MARCH 29, 2016 / SK AVAIZ HUSSAIN Ghair Muqallideen Naam Nihad Ahle Hadees Aur Saudiya Ke SALAFI Ulama Ne Aami Aur Gair Mujtahid Par TAQLEED Ke JAYEZ Honeka Fatwa Diya Hai....

Saudi Fatawa Commitee Ne Aimma Arbaa Ke Taqleed Ko Jaiz Kaha Hai...

1. Sawaal: Baz Logon Ka Khayal Hai Ke ebarat-o-mamlat ko sahi Tarike se ada kerne ke liye ek musalman ke liye yeh zarori hai ke woh masshor mazahib arba'a mese kisi Ek mazhab ki taqleed kere lekin mazhab shia(Rawafiz) imamiya aur shia zaidiya in charu mazahib mese nahi hain toh app ki khidmat me guzarish hai kya app is rayye se Ali Al itlaq ittefaq kerty hain ke charu mazahib main se kisi ek ki Taqleed Toh Ki Jaye Lekin Mazhab Shia Imamia-o-Asna Ashriya Ki Taqleed Na Ki Jaye?

·Jawaab: Har musalman per farz hai ke ager woh khud kitab-osunnat se ahkam akhez ker sakta ho toh Allah Ta'ala aur is ke Rasool ki itbaa kere aur ager woh khud ahkam akhez nahi ker sakta toh jab isse deen me koi mushkil paish aye toh woh "AHLE ILM SE PUCH LE" aur koshish kare ke jo zyada bara alim ho isse balmushafa ya khat-o-kitabat ke zariya Istafsar kare. Kisi musalman ke liye yeh jaiz nahi hai ke woh mazhab shia imamia ya shia zaidiya ya in jaise deegar mubtad ain (Ahle Biddat)maslan khuwarij,moutazala aur jehmiya wagairah ki taqleed Kare,albatta mashoor mazahib arbaa mese kisi ki tarf entasab me koi harj nahi jabke woh ta'asub se kaam na le aur is mazhab ki waja se daleel ki mukhalfat na kare..

Min Janib: Fatwa Committee Ulama-E-Saudia..

[Fatawa Islamiyah, Sawal No: 150, Safa: 216, Tiba: Darusalam]

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2. Sawaal: Meri ab tak Mazaahib-e-Arabah (Ya'ni 4 Masaalik) me se Kisi se bhi WAABISTGI Nahi hai. Kya Mere liye Yeh Jaayez hai ke Main inme se Kisi Ek MAZHAB ko apne liye PASAND Kar loon?

Iawaab: A'imma-e-Araba'h ke

Mazaahib Usool Ya'ni AQEEDAH me MUTTAFIQ (Ya'ni Ek) hain. Haan!Albattah FIQHI MASAA'IL ke FRO' se mutalliq Inke IJTIHAADAAT mukhtalif hain

aur Yeh Ikhtilaaf FEHAM, MASAALIH aur ITLA' me

Ikhtilaaf ke sabab hai aur uske ba-wajood Wo IJTIHAAD ki wajah se AJR-O-SAWAAB ke Mustahiq hain. Jiska IJTIHAAD Durust ho Us ko 2 AJAR milte hain aur Jis ka IJTIHAAD Durust na ho Usko

bhi 1 AJAR Zaroor milta hai aur

HUSN-E-IRAADAH ki wajah se

Uski GHALTI Mu'aaf hoti hai.

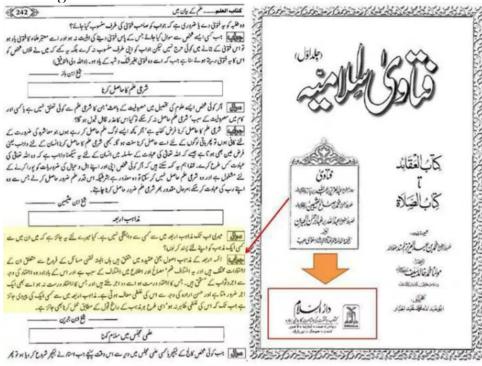
Mazaahib-e-Araba'h me se Kisi Ek (Mazhab) ki Pairvi JAAYEZ hai

Jab tak ke Uski GHALTI

ZAAHIR Na ho, Isi tarah Har Mazhab ke RAAJEH Qoul ke mutaabiq amal Karna bhi Jaiz hai..

[Fatwa Shaykh Ibn Jibreen (rahimahullah); Fataawa Islamiyah, Jild:1, Safa: 242, Tiba: Darus-Salaam]

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3. Saudiya Ke Mahhoor Wa Ma'roof Aalim Shaikh Saaleh Bin Fauzan Farmaate Hain:

وها هم الأئمة من المحدثين الكبار كانوا مذهبيين، فشيخ الإسلام ابن تيمية وابن القيم كانا حنبليين، والإمام النووي وابن حجر كانا شافعيين، والإمام الطحاوي كان حنفيا، والإمام ابن عبد البر كان مالكيا ليس التمذهب بأحد المذاهب الأربعة ضلالا حتى يعاب به صاحبه بل إن الذي يخرج عن أقو ال الفقهاء المعتبر بن وهو غير مؤهل للاجتهاد المطلق هو الذي يعتبر ضالا وشاذا

"Yani Aur Ye Hamaare Paas Aimma Muhaddiseen Hain Jo Mazaahib E Arba Me Se Kisi ek Mazhab Ki Pairawi Karte The.

Allama Ibne Taimiyya Wa Ibne Qayyim (Rh.) Hanbali The,

Imaam Nawawi Wa Ibne Hajar (Rh) Shaafai The..

Imaam Tahawi (Rha) Hanafi The.

Aur Imaam Ibne Abdul Bar (Rh) Maaliki The.

Chaaron Mazaahib Me Se Kisi ek Mazhaab Ki Pairawi Karna Gumraahi Nahi Hai Jiski Badaulat Kisi Ko Tanqeed Ka Nishaana Banaaya Jaaye Balke Jo Shakhs Motbar Fuqaha Ke Aqwaal Se Baahar Jaata Hai Aur Usme ijtihaad Ki Salaahiyet Nahi Hai To iska Haq Hai Ke Usko Gumraah Kaha Jaaye."

[A'anaatul Mustafeed Bisharah Kitaabit-Tauheed, Jiild: 1, Safa: 12]

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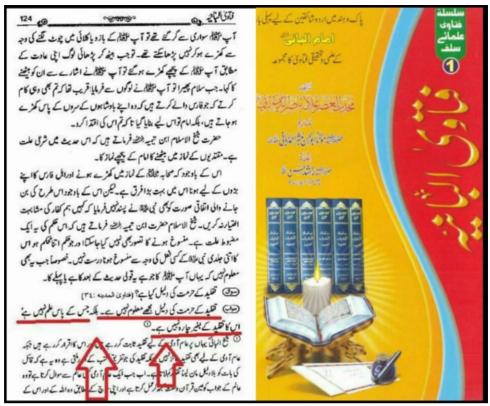


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4. Shaikh Naseeruddin Albani (Rh) Ek Sawal Ke Jawab Me Farmatey Hain-"Taqleed Ke Hurmat Ke Dalail Mujhe Maloom Nahi Hai, BULKEY JISSKE PAS ILM NAHI HAI (AAMI) ISKA "TAQLEED KE BAGHAIR CHARAH NAHI HAI"

[Fatawa Albaniyah, Safa: 124]

Scan Page: Fatawa Albaniyah



(https://batilfirqokihaqeeqat.files.wordpress.com/2015/09/fatawa-albaniyya.jpg)

5. Shaikh Muhammad Bin Saleh Al-Usaymeen (Rh) [Al-Mutawaffa 1426 Hijri] Apni Kitab Me Taqleed Ki Tariff Bayan Karte Hain Ke Jiski Baat Hujjat Nahi Uski ITTEBAH Karna TAQLEED Hai. Phir Likhte Hain Ke Nabi Sallallahu Alaihi Wassallam, Sahaba (Rz) Aur Ahle Ijma Ki ITTEBAH Ko ITTEBAH Kaha Jata Hai TAQLEED Nahi. Lekin Kabhi Kabhi In Cheezo Ko Bhi TAQLEED Kaha Jata Hai. Phir Aghe TAQLEED Kahan Hogi Aur Kaun Karega Woh Samjhate Huye Likhtey Hain TAQLEED DO (2) LOG KARENGE...

AWWAL: Aam Aadmi Ho Jisse Bazaat-E-Khud Masley Masail Janne Ki Salahiyat Na Ho Toh Uspar "TAQLEED KARNA FARZ HAI" Kyunke ALLAH Ne Farmaya-"Agar Tum Nahi Jante Toh Ahle Ilm Se Puchlo" Aam Aadmi Uss Shakhs Ki TAQLEED Karege Jisse Woh ILM WA TAQWEH ME BADA PATA HAI. Agar Usko Do (2) Shakhs Barabar Ilm Wale Miljaye Toh Undono Mese Kisi "EK KI TAQLEED KAREGA" (Issiko TAQLEED-E-SHAKSHI" Kaha Jata Hai)

DUSRA: Agar Koi Aadmi Mujhtahid Hai, Bada Aalim Hai Aur Usse Kisi Masley Ki Zarurat Pad Gayi Hai Aur Woh Dalail Nahi De Sakta Hai Toh Woh Kisi Aur Bade Mujhtahid Ki "TAQLEED KARLE TOH YEH JAYEZ HOGA" Phir Aghe Farmate Hai Ke TAQLEED Sirf Wahan Par Hogi Jahan Aiteqadi Masail Nahi Hai. Aur Jahan Aiteqadi Masail Hai Wahan TAQLEED NAHI HOGI. Lekin Yeh Baat Bhi Durust Nahi Hai Bulke Rajeh Baat Yeh Hai Ke ALLAH TA'LLA Ne Aam Huqm Diya Hai (Agar Tum Nahi Jantey Toh Ahle

Ilm Se Pucho) Isliye Har Jagah TAQLEED HOGI. Kyuke Aam Aadmi Toh Har Jagah Hi TAQLEED KAREGA Kyuke Uske Paas Dalail Janne Ka Rasta Nahi Hai Uske Paas Sirf Ek Hi Rasta Hai Aur Woh Hai "TAQLEED KA RASTA"

[Al-Usool Min Ilmul Usool, Safa: 68]

Scan Page: Al-Usool Min Ilmul Usool



(https://batilfirqokihaqeeqat.files.wordpress.com/2015/05/al-usool-min-ilm-ul-usool-safa-68.jpg)

6. Saudiya Ke Ulama Ki Parmanent Commitee Ka Fatwa: "Jo Mujhtahid Nahi Usko Chaiye Ke Imamo Mese Kisi Ki Taqleed Kare"

[Fatwa Number: 5560]

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(https://batilfirqokihaqeeqat.files.wordpress.com/2015/05/saudicomitee-ka-taqleed-ke-jaiz-honeka-fatwa.jpg)

7.Zubair Ali Zai (Rh) Kehtey Hain Ke Woh Saudiya Mein SALAFI ALIM SHEIKH RABI AL-MADKHALI Ke Ghar Par Ruke, Toh Salafi Alim Ne Unse Kaha: "TAQLEED WAJIB HAI" Ispar Zubair Ali Zai (Rh) Ko Apne Kanno Par Yaqeen Na Hua Unhone Dubara Pucha Tab Bhi SALAFI SHEIKH Ne Yehi Jawab Diya: "TAQLEED WAJIB HAI" Ispar Zubair Ali Zai (Rh) Ne Apna Sa'aman Uthaya Aur Salafi Alim Ke Ghar Se Chale Gaye, Salafi Alim Ne Unhein Roka Bhi Nahi (Jesa Ke Iska Koi Tazkirah Kahani Me Nahi!)

[Mahnama Al-Hadees Shamarah No: 11, Safa: 41,42]

Scan Page: Mahnama Al Hadees



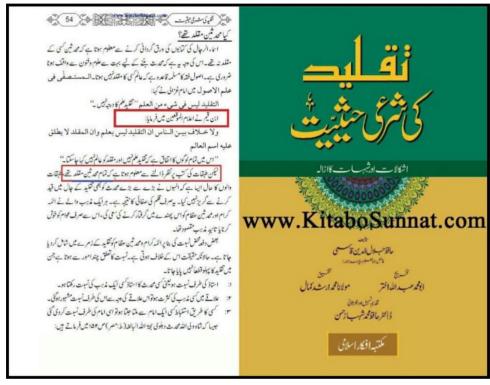
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8. Ghair Muqallideen Ke Mashoor Hafiz Jalalluddin Qasmi Saheb Allama Ibn Qayyim Rh. Ke Hawale Se Likhtey Hain: "Isme Tamam Logo Ka Ittefaaq (IJMA) Hai Ke TAQLEED Ulama Nahi (Karenge) Aur MUQALLID Ko ALIM NAHI Kaha Jaskta..

Lekin Tabqaat Ke Kitaab Par Nazar Dalnese MALOOM Hota Hai Ke Tammam Muhaddiseen MUQALLID The.."

[Taqleed Ki Shari Haisiyat, Safa: 54]

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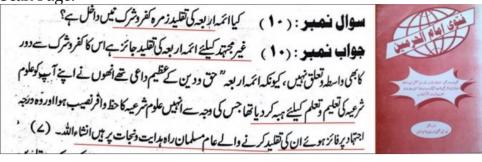
9. Imam E Haramain Mohammed bin Abdullah Al-Subail Rahmatullahi alaih ka "TAQLEED KA JAIZ HONEKA FATWA"

Sawal: Kya AIMMA ARBA ki TAQLEED KUFR-O-SHIRK me Daakhil hai?

Jawab: GHAIR MUJTAHID ke lye AIMMA ARBA ki TAQLEED Jaiz hai iska KUFR-O-SHIRK Se Door ka bhi WATA o TALLUQ nahi, kyuke AIMMA ARBA rahimahumullah HAQ O DEEN ke AZEEM DAYEE the unhone apne Apko ULOOM E SHARIYYA ki Taleem o Tallum ke lye HIBAA kar diya tha jiski wajeh se unhe ULOOM E SHARIYYA ka HAZZE WAAFIR Naseeb hua aur woh DARJE IJTIHAAD par FAAIZ hue unki TAQLEED karne wale Aam MUSALMAN RAAH E HIDAYAT o NAJAAT par hain INSHA ALLAH.

[Fatawa Imam Al Haramain]

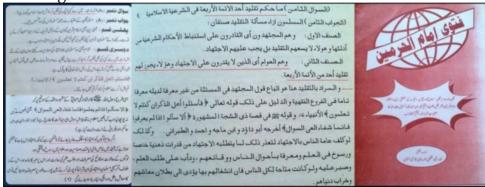
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Imam Al-Haramain MUHAMAMMAD BIN ABDULLAH AS-SABEEL Farmatey Hain-"Jo Mujhtahid Nahi Woh Aimma Ki Tagleed Kare..."

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Allah Ta'alla Hamme Haq Aur Sacchayi Par Jama Rakhe Aur MAKKARI Wa FAREEB Se Durr Rakhe...

Taqleed Ki Shari Haisiyat / Wujoob-E-Taqleed

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